WESTERN RECORDER.

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Communications.

A multitude of inferior prints are pouring forth their weekly apologies for error and licentiousness, under some of the milder epithets and pretensions of refined infidelity. Among other things, they pretend to consider theatres and circuses as "moral renovators"——places for "liberal and enlightened improvement," and where the shackles of "superstition may be broken," "mental independence secured," &c.—Some such nameless prints as these must have given rise to the following article:—

For the Western Recorder.

MR. EDITOR—It is not a little singular, *that an enlightened and christian community* should give so much countenance to *amusements*, which had their origin in the deepest pagan darkness, and the most debauched superstitions the world has ever witnessed. It cannot be denied, that idolatry and superstition have found public amusements essential to their existence and perpetuity. For what is pagan superstition, but representations of gods and men, heroes and harlots, beasts and creeping things, so arranged as to gratify the sensual passions, and consecrate vice and immorality? Were it not for this, we should not have heard of a "*golden calf—with a rebellious nation sitting down to eat and drink, and rising up to play*: But for this Jeroboam and Jezebel would have failed of their sublime experiment, and ill fated Samaria, remaining a virtuous city, at the head of a holy nation, would have escaped the vengeance of God! But for this we should not have heard of the *Lupercal*, instituted by the sage Evander on the Palatine hill, where *Pan* was adored by youth, naked, and of both sexes, running together, "*per lusum atque lascivium*:" Nor of such a *drunken champion* as Hercules, "*cibo vinoque gravatum*," rising from his sleep and performing his mighty exploits, the imitation of which became a stated sacrifice and a religious frolic to the youth of the country. What was the moral tendency of the herculean solemnities, for instance, statedly attended in the early days of Rome? Plainly this: How to stroll about the country; how to get drunk and sleep in the grass like an Indian; how to wake up again and take the prey. What was the moral tendency of the "*Consualia*" of Romulus? It was to invite into the new city, young and unsuspecting females, from the neighbouring tribes, and then teach the young Romans how to violate chastity! What were the Isthmian games in Greece, as one specimen out of hundreds of other similar ordinances? They were, in plain English, scenes of legalised debauchery and prostitution, which would make a South-sea islander blush! And what are, at this day, many temples and rites of the Hindoo religion, but altars of authorised lewdness—*that* "*comical entertainment*" of all that is funny and beastly in the lowest passions of the lowest state of society? Wherefore, from these instances out of many which could be adduced, equally vile and infamous, I think I am authorised in concluding, that the whole system of pagan superstition is little else than a "*theatre*" on which to exhibit ancient and venerable crimes, as the origin of the institution in question; whilst before this infernal shrine, we discover poor fallen human nature, with the same passions, perhaps a little more refined, shouting *hosanna* to its own misfortunes, guilty adventures, or hair-breadth escapes! Is this the way to regenerate the world? Is this the place where virtuous parents would convene their yet virtuous children, "*for once*," to shake hands with the devil, in order to hate him more heartily for life, by a once appalling nearness? Such is the argument used. I should have no objection to the argument, were these youth purged of the sinful passions exhibited, and purged of every thing allied to them. But until then, I would not, by *one fair offer*,* leave it discretionary with the enemy of souls, whether he would accept of my children or not for his perpetual service.

Where is the theatre that exhibits Abel offering an acceptable sacrifice to God? or that commends and figures to us Noah building an ark, and testifying against the wickedness of the world around him? or Moses delivering a holy law, demolishing the image of Egypt, separating from the host Koran and his wicked family—urging a faithful and pious life as the only way to a happy death? Where do we see on the stage, for the edification of men in high office, Solomon consecrating the temple and blessing the people? Where the benevolence, and miracles, and truths of Jesus Christ? Where such a scene as Pentacost—the tender parting of Paul from the elders of Ephesus, or his solemn charge to Timothy? Where representations other than mockery of the heavenly Jerusalem, the tree of life, the river of pleasure, angels, and the spirits of the just made perfect? Where, to edify the world, a solemn and prayerful exhibition of the general resurrection and final judgment. These are scenes more highly dramatic than any that ever entered into the imagination of man; and they have this advantage, *they are no fiction*. It seems, however, that they are of quite a different element from the stage. Were a godly actor to undertake them, with the bible in his hand, and a comely set of accompaniments and characters, the shouts of applause would cease, and the house would be instantly emptied.

We come now to the single point: Are *stages*, *stage-players*, and *stage-matters*, totally of a different nature from the persons, scenes, and doctrines of the Bible?—If they are not, then they will reform and improve society. If they are different—entirely opposite, in nature and tendency, from every thing that belongs to christianity—then they cannot reform the world, or else the bible is an imposture. God Almighty, and his book, are here on our side. His church and her ordinances are the theatre on which he deigns to act. The world are the spectators. Every thing is most momentous truth. The professed object is to regenerate the world. On the other hand, and with similar pretensions, stands the *theatre*, "as a mighty engine of moral improvement." I deny in the outset, that these two systems have the least connection or allegiance with one another. They must, therefore, stand or fall by their intrinsic merits, respectively. Both, with opposite natures, opposite means, and opposite claims to popularity, cannot stand on the ground of comparative goodness. No, for the one must be entirely good, and the other as entirely evil. Let us look at this singular contrast. I shall, for convenience, style the one of these systems of reformation, the spiritual system; and the other, the carnal system of reformation. At the head of the one, stands the Lord Jesus Christ, "God over all and blessed forever;" publishing by himself, by prophets and apostles, all truth necessary to life and godliness—dying for a guilty world—rising to establish a church—ascending to heaven to reign; and sending the holy spirit on all his followers. At the head of the other, stands Satan, clad in Egyptian darkness and idolatry before the days of Moses, and from thence disseminating and improving the art, with the unregenerate race of man, to the present time.

Among the actors of the first system, I behold Abel, & Enoch, & Noah, & Abraham, Moses, David, & the prophets. In the carnal system, the wicked antedeluvians, the Egyptian magicians, Balak and Balaam, and Jezebel, with the latter wicked princes of Samaria and Jerusalem, and finally a whole nation, abandoned to all vice and impiety, "under every green tree," until they were swept away by the judgments of God. Among pagan nations, I find Romulus a fratricide—Hercules a drunken strolling bully, setting up religious festivals and *shows* in honour of their respective exploits. After these, rites, theatres, temples, gods and goddesses and heroes, multiplied without number, all of whom were stained with the passions of wicked men; and the principal exploits commemorated were those of some irregular or criminal indulgence. From a divine and immortal soil, so fertile in vice, necessarily grew up a rich harvest among the mortal devotees. Such popular vices, as could neither be expiated nor corrected at the temples, were adjourned, in latter days, to the stage, to be laughed, out of countenance, for the entertainment of posterity. Thence arose Aristophanes and Menander, in Greece; and a Horace and a Juvenal, in Italy. But what did these authors accomplish of a reformation? Did not vice and profligacy inundate Greece like a flood, while these comic masters were delivered on the theatres? Was Italy ever a greater sink of crime and confusion, than after Horace and Juvenal wrote, and the Cæsars paid for it, and for having these precious "morsels of reform" exhibited in Roman buskin to thousands of spectators, convened for the purpose of laughing at their own and at other men's sins and follies? In latter times, what reformation in virtue has Shakspeare produced, with his masterly characters and obscene *inuendoes*. Have not the theatres of France deluged that country with immorality? Where is the good man who has written for the stage, in any age or country? Shall Shakspeare, or Garrick, or Walter Scott, drinking punch and singing songs from midnight till morn, be regarded the reformers of the 19th century? What better than this can be said of the dramatic writers of France and modern Italy? These men may reform manners from barbarity to politeness; but will they reform hearts? Where is the more honest man, the more affectionate daughter, the more continent spouse, the more tender and domestic father, produced by such means of improvement alone? I know not what dramatic writing and exhibition may do; but it is certain the authors of these pieces know as little of christianity, as their actors possessed piety. Nothing can be less.

Passing from the authors of theatrical composition, the best of whom, to say the least, are irreligious men, unless Samuel Johnson be excepted, I would ask, what is the moral character of play-actors generally? I answer, in my opinion, partly, the off-scouring of society; and some of the better educated class of them, it is said, are run-away sons and daughters of respectable families, and run-away husbands and wives. They are decidedly immoral; seldom pay their just due-bills, on leaving a village *reformed*; and by their means of mental and moral improvement, so dissipate many young mechanics, as to make them both unable and unwilling to pay their just debts. They must abscond also, or go to jail. What is the character of our circus-gentry, with the tribe of mountebanks, so rife this present season, as if the bedlam of the regions of drakness had broken loose? More ignorant of all moral culture, and devoid of all moral worth, than the beasts on which they ride, with either end uppermost. And yet these are the men, women & boys, horses & horns, which are so edifying! these the visible and corporeal powers which are to burst the shackles of "remaining superstition;" to assert our mental independence, and moral growth, and to define our religious character here, and our destiny hereafter. Alas, what deliverance from "*priest*-craft," what mental enlargement can we not have, by witnessing mountebanks with either end aloft; what affections at hearing virtue calumniated or ridiculed, and lust and treachery elevated to the place of purity and truth.

This is a faint sketch of the means of mental and moral improvement furnished by the theatres and other kindred *rarees* of our country. Shall we dare to compare the prince of darkness, at the head of this machinery of moral corruption, to Jesus Christ, at the head of the other—I mean the system of salvation? Shall we compare Jupiter with Abel; and Bacchus with Enoch; and Romulus or Numa with Moses and Joshua? Shall David and Solomon yield to the Greek dramatists: Isaiah to Plautus; and the Apostles to the tribe of the Augustan drama?—Will the amphitheatre of Titus, in moral worth, rank with the day of Pentecost; and Shakspeare and Moliere stand by Luther, and Calvin, and Knox—with a Newton and a Sir William Jones; and our modern strollers be mentioned on the same day with Edwards, and Brainerd, and Martyn? Shall we compare our temples of the living God, where virtue and truth appear to hold converse with heaven, and truly ripen for immortality—shall we liken this to Drury-lane & Park-place? Such comparison, repugnant to every feeling of common sense, would confound all moral distinction, and run us immediately to atheism. Who are the principal men and women actors in Drury-lane and Park-place? Just such men as any virtuous and respectable family would be ashamed to see their daughters in company with, in the light of day; and such women as any young gentleman in respectable standing would shun in the street. Are these the organs of this liberal, enlightened, moral improvement? It is evident, therefore, that all these hireling tools of public dissipation, *theatricals*, *circuses*, and *strollers* of all kinds, are substantially of the same character themselves, and exert the same dangerous and deleterious influence on the public morals. I cannot suppress my astonishment, that certain prints, individually too inconsiderable to be taken notice of, should combine to hold up to public approbation these pests of society. Among these prints, too, are papers of some respectability. As for those papers which make no real pretensions to truth, their censure of certain good men and good measures I look upon as a commendation, and shall regard that faithful minister and private Christian as highly honoured, who receives a decent portion of the spleen of an editor, who appears to have drunken deep into the spirit of Bar-Jesus, "*that enemy to all righteousness*." With fixed malice against all goodness, for its own sake—against the established ordinances of christianity in the world; with the "brow of brass," and that kind of courage which is rendered immortal by despair of success, and inured to vice and low scurrility by the deserved contempt of common sense, and by the frown of all sound judgment & taste—these *nameless things* still receive considerable patronage, to the everlasting discredit of an enlightened community. Like some of those *animalculæ* which can originate only in ulcerous matter, so it is the diseased parts of society alone that can possibly support these mean and ignorant publications, which are shameless enough to advocate demoralising amusements, Sabbath-breaking, irreligion and wickedness.

If Jesus Christ has no fellowship with Belial, and if the doctrines and precepts of our holy religion are wholly foreign to the feats of tumbling-boys, the labours of carnal genius, and the spirit of this world—then *theatres* and *circuses* can only deteriorate moral feeling. If the passions of abandoned men are always the same, and such men are delighted with exhibitions of similar wicked passions—then theatres, in the nature of things, can correct no vicious habit, nor improve any virtue. The attempt would be like feeding a young lion on the blood of dead men, in order to make him shun and detest the living.

Again, the compassion or detestation that is excited by human art on the stage, is only a play on the passions. These are directed to the person injured, or the one that prevails; not to the folly of the one, or the guilt of the other. We may detest a deed, for the wrong it may do to another; and yet admire the doer of that wicked action, for his skill, courage, or cruelty. The most that the stage can do, therefore, is to excite compassion for suffering, and indignation at the offender—with little or no regard to the turpitude of the act. Accordingly, persons are never less fortified against the arts of seduction, than in quitting a theatre whilst their passions are suspended betwixt pity and revenge.

3d. We should suppose that the more moral and orderly part of community would discountenance these places of fashionable resort, from the single fact, that the greatest libertine in the land, for one half-dollar, is posted up by the side of the sober citizen—perhaps the *professor of religion*—laughing and enjoying the same things; and the public courtezan, who can pay for it, on the same bench, if not box, with the virtuous matron and her daughters. Such amalgamation would not take place pleasantly in the drawing-room, of a forenoon. As for the harlot, I think *she* has some *business* there, since the actors are generally the vindicators of the causes of her undone wretchedness. If I would not or could not better my condition, I would go where I would receive the most favourable accounts of my principles and conduct. But what the virtuous part of community can have to do there, I cannot divine.

4th. After all the noise that is made in favour of fashionable amusements, and the obloquy cast on ministers and good people who discourage them, it is evident that the principal improvement which is made at the theatre or circus, is that in the art of laughing! Almost all people seem to go there expressly for this purpose, and return not a little chagrined, should they have failed of the anticipated improvement. This is most evident from the precious matters detailed on the handbills. But let it no longer be called an improvement of society, unless senseless mirth be one of the social virtues, destined exceedingly to meliorate the intellectual and moral condition of the human race. Let us have things by their right names.

As the antedeluvians were probably a very strong race in lung and limb, I am not certain but what this species of mental and moral refinement was carried to as great perfection in their day, as is ever again likely to recur.

Finally, under all the just and rational views which can possibly be taken of this subject; *the carnal system* is only an efficient organ to consecrate and extend human depravity; and the American citizen who will uphold *theatricals* is the mistaken friend of his country, if not very likely, also, the enemy of his God.

PHILO.

For the Western Recorder.

MR. HASTINGS—I have, somewhere, heard a singular story respecting a people that were destitute of a minister. A candidate came amongst them; and after preaching a while on probation, a meeting of the congregation was called to decide whether they would settle him. After some discussion, it was determined that he should be settled, provided he would promise to send them rain, when they would call for it. He complied with the condition, and was settled. After a time there came a season of drought; and some of the people, one by one, began to call on the minister for rain. He requested them to call a meeting, and decide *when* they would have it. A meeting was called. One had some business here, and was not ready. Another had something to be done there, and he was not ready. A third was in a similar predicament; and so on through the congregation. In short, they could not agree upon a time when rain should be sent. And their minister told them he could not send rain, till they would say when they wanted it.

I have thought, Sir, that this anecdote might be applied to spiritual things. We ask this man, if he does not think it best to pray for the descent of the Holy Spirit. He says—Yes. We ask again—Will you go with us, and spend one hour in prayer? He looks at his watch, & says—Really I should be glad to go; but I have an engagement, and cannot. We put the same question to another, and another, and another still; and nearly all make a similar excuse. Thus they go, "one to his farm, and another to his merchandise," each saying, "I pray thee to have me excused."

We say, again, to a professed friend of Christ—Is not a revival of religion needed? He answers—Yes. Are you ready to attend to it, and to begin now? I have so much business on hand, that I know not what to do: And many others say the same; and the company of professed believers cannot agree when they will have a revival.

Now, Sir, what can a minister do in such a situation? What can he do with such a church? And will the Lord himself send spiritual rain, till his own people agree when they are ready to have it? I think not.—One question more. Do you know of any such professors? Do you know of any such congregations? If you do, I wish you would drop a word of admonition to them, thro' your paper; for I am afraid they will disagree about the time when, till the drought becomes very great, and many perish in their sins, and perish for want of unity in Zion.

N.

From the Connecticut Observer.

THE LOOKER-ON.

Remember the Sabbath day, to keep it holy.

That one day in seven is to be peculiarly consecrated to God, and solemnised by extraordinary acts of devotion, is readily acknowledged by every intelligent disciple of christianity. But the practical regard which is paid to this sacred day varies from scrupulous bigotry to sceptical looseness, even among those whom the judgment of charity must place in the rank of true believers. The reckless and worldly spirit which sneers at that stern and conscientious observance which our pilgrim fathers gave to this consecrated day, seems to have infected even the church.

However that may be, certain it is that many who would by no means violate the external decorum of the Sabbath, and who perhaps join the general outcry against those who transgress the more obvious observances of the day, do by their conduct betray a gross ignorance of the design of the sacred institution, or a secret dislike to its spiritual employments. It is easy for an attentive observer to point out a great number of contrivances, whose only object seems to be, to consume and fritter away the hours of holy time. Vast multitudes on the Sabbath, indulge themselves immoderately in the luxury of morning slumber; and of course, go through the day with minds stupified by indolence, and bodies enervated by lassitude. Others consume no small portion of the day in the duties of the toilet and the adjustment of their dress; of course their minds are filled with thoughts of their personal appearance, when they should be inquiring into the state of their souls, and are more anxious to appear well before their fellow men, than to present themselves unblameable in the sight of God. Others who can find no time for sickness during the business of the week, are very well contented to break down at its close, and employ that time in recruiting their bodies, which God intended for the care of their souls. Others on that day spread their tables with more than ordinary profusion; and thus debar their servants from the house of God, to provide food which only stupifies themselves. Others, still, while they avoid those grosser proofs of spiritual death, come short of the appropriate duties of the day; for while they give only a few moments to the perusal of the sacred scriptures, amuse themselves with religious intelligence, with books of religious controversy, or ecclesiastical history, which though closely connected with religion, ought not to encroach on the time devoted to spiritual improvement. These and a thousand other devices which might be mentioned, all betray a heart averse to the solemnity of intense devotion, and disinclined to near and spiritual communion with God.

The cultivation of our moral powers, by the offices of devotion and an acquaintance with the will of God, seems to be the great object for which the Sabbath was instituted. The moral precept of the decalogue relates only to its external observance; but when this command is considered in its relation to other parts of the sacred volume, and interpreted agreeably to our Saviour's example in his sermon on the mount, it will be found to include all that is here asserted. He therefore most surely fulfils the design of this sacred institution who devotes its hours to the duties of secret and public prayer, and an attentive study of the word of God. True it is that God will have mercy and not sacrifice, and that the exigencies of life may demand of us the performance of other duties on this holy day. We must provide for the sustenance of our bodies; we must supply the wants of the brute creation committed to our charge; we must tend our willing services to the wants and pains of sickness, and cheerfully employ our time in the instruction of the young and ignorant. But when these things are done, the Christian who has the true spirit of his profession, will turn with delight to the more appropriate and spiritual duties of the day. As the world has no right to intrude on his sacred retirement, with its noisy and busy interruptions, he will devote more time and enter with more absorbing interest into a faithful study of the sacred scriptures, and steady contemplation of eternal things. He will endeavour by ardent prayer and holy meditation, to wear off the stains and pollutions, which a six-days intercourse with the world has brought upon his soul. Remembering that nothing great and good is ever effected in moral or intellectual efforts, without toil and self-denial, he will cast off that listless and sluggish spirit which so often destroys the influence of religious privileges.

Each Sabbath, on its weekly return, is a kind of resting place on the journey of life, and brings us to an eminence, from which we may distinctly view the ground we have trod, and the path that is before us. It is, therefore, with its stillness and solemnity, a season peculiarly adapted to a serious and candid examination of ourselves, our motives, and our progress. A portion of this day, statedly set apart for an impartial scrutiny into the real condition of our souls, and the true character of our lives, would exert upon us a most heathful influence. For we should hardly dare to yield to the temptations of the week, did we expect on the approaching Sabbath to bring ourselves into the presence of God, and hear the stern and condemning sentence of conscience.

The perusal of the sacred volume, accompanied with prayer and self-examination, are the appropriate duties of the Sabbath; for they tend to produce that religious improvement, which is the great object of its institution, and prepare us for the company of those holy intelligences who surround the throne of God, in the brighter and better world above. Would to God, we could look around on the christian church employed in such duties; that our eyes were never pained at beholding that dull and listless discontent, that weariness of holy time,

*Many persons who detest theatres and circuses, are found to say—I will send my children once, so that they may be *disgusted!*

hose efforts to wear away its hours, which are alike symptoms of spiritual decline, and omens of still greater backslidings. A. B.

From the Philadelphian.

I AM NOT MAD, MOST NOBLE FESTUS.

The following interesting account of the conversation of some Glasgow students, under the ministry of Dr. Chalmers, is furnished by a correspondent of the Magazine of the Reformed Dutch Church:—

By the rules of the University of Glasgow, the students must attend in the college chapel for divine worship on each Sabbath day. The students there, as in every institution of the kind, were of all ranks, as it regarded respectability and principle. Some had drunk deep into infidelity, and these viewing religious worship as the *nugæ* of the age, and a loathing contemptible thing, often found means, after answering to their names at roll call, to escape from the intolerable penance of religious service.

On Sabbath day, Mr. B. and Mr. C. had already eloped; and getting to the college gate, were contemplating the most pleasant way of killing a Sabbath day; when Mr. A. a nobleman's son, and two others of the same infidel principles, having also escaped, saluted them with, "How shall we spend the day. Let us hasten from this spot, or we shall be clapt up again with these psalm-singers, to growl lullaba or whine like bedlamites till our heads are turned. Whither shall we direct our course?"

Mr. C. proposed that they should go and hear Dr. Chalmers preach.

"Chalmers! Chalmers!" said Mr. A. "the crazy man, whom the *mobile vulgus* run after? Why, he is a mad fanatic, seeking for the little mouthed popularity of weak minds. Poh! go and hear a religious fool, a knave, or perhaps both. No, no, let us go to the green, and get a stroll, and a laugh at the high dressed weaver girls who will be there on Sabbath morning." "Let me tell you, my hearties," added this youth, "the sound of the classic Clyde is worth all the preachments of a bashful Dr. Chalmers! And its beautiful banks have something so romantic, I never go, but I immediately wish to write poetry. Come, chums, let us on."

"But Mr. A." said C. "have you ever heard Dr. Chalmers?" "Never," was the reply; "but so much is said about him, I believe he is mad. They tell such ridiculous things about him, I would laugh all the time, if I were hearing him, by thinking of their fanaticism! Come let us on to the green, or to the country, or any where else, provided only it be away from these superstitious groanings," This he spoke, mimicking the nasal sectarian twang.

"We may find as much amusement in hearing him, nevertheless," rejoined C. "as in going into the country. Besides, my friend, let us condemn no man unheard. And be it known to you, my comrades, that Dr. Chalmers stands as high as a scholar as he does as a preacher. He is reported to be a profound mathematician; versed in all science and withal really eloquent. Let us hear him ourselves; and then for a laugh, a cry, or a jest, *ad libitum*."

The party ultimately agreed to go and hear Dr. Chalmers preach. On arriving at his church, they found it crowded within, and a great multitude standing without. Our students, however, elbowed on, and just got within the door, when they heard Dr. Chalmers announce this text, with peculiar emphasis—"*I am not mad, most noble Festus!*" This passage, so unexpected, and rendered so striking to their minds by their former conversation, arrested their attention.

They heard the conduct of Jesus Christ, and his most zealous apostles, powerfully delineated; the opposition, contempt, and sneers, of the ungodly and profane, which they had to suffer, when labouring and striving to promote the holy cause of God; and the salvation of the souls of perishing sinners. The appeals which were afterwards made by the preacher to the consciences of his hearers, were irresistible. Amidst the weeping concourse, the hearts of our students were completely melted down. Their conduct appeared to each of their hearts, *black and hell-deserving*.

Stung with remorse, they withdrew at the close of public worship, and retired to pray. They hastened again to church in the afternoon, to unite in public worship. They became penitent. They were converted; and became members of the visible church of God, hoping and preparing for a better inheritance in the church triumphant.

Mr. Editor—The above is no fiction. The circumstances were well known, and commonly reported when I was at Glasgow College a few years ago. This is at your service. J. K.

Trumbull, Conn. July 20, 1827.

From the Tour of the Rev. John Hartley.

LAODICEA, *April* 5, 1826.

I know of no part of the sacred scriptures which is more calculated to alarm the careless, than the epistle to the Laodiceans: Rev. iii. 14—22. It is not merely the infidel, the profane, or the licentious, who find cause to tremble on reading these verses. Many, who have much that is amiable and moral in their deportment, are brought under condemnation. *Because thou art neither cold nor hot; because thou art lukewarm; because thou sayest, I am rich, and increased with goods, and have need of nothing.* Let us carefully attend to the condition of the Laodiceans. They were Christians; they were Christians who had a creed uncorrupted by human additions, and correct, according to the very model of apostolic preaching: nor were they chargeable with any open deviation from the path of God's commandments. But they were not zealous for Christ; they were precisely in the situation of those who condemn earnestness and activity on the subject of eternal salvation; who are continually misapplying the precept, *Be not righteous overmuch*; and who consider themselves possessed of many qualities extremely valuable in the sight of God, while they scarcely understand, or even condemn those who frequently employ terms of self-condemnation. They did not feel themselves excited to any powerful efforts by the contemplation of their Redeemer's love, or by the force of his example: their conduct showed no signs of *striving to enter in at the strait gate; of fighting the good fight of faith; of counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord; of praying without ceasing*. Our Lord declares, therefore, his indignation, in language the most expressive and alarming—*I will spue thee out of my mouth*. Happy for those who feel the force of these admonitions and warnings.

The first object which attracts attention at Laodicea, is the great number of sarcophagi. In these, I reflected, the material part of many Laodicean Christians has returned, "earth to earth—ashes to ashes—dust to dust;" their spirits have long since given an account of the manner in which they availed themselves of the faithful admonitions of the Apocalypse.

The city of Laodicea was seated on a hill of moderate height, but of cosiderable extent. Its ruins attest, that it was large, populous and splendid; there are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. We only observed a few Turcomans, who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess, that the menace of the scriptures had been executed. Theatrical amusements might have been one of the principal causes which induced the decay of spirituality at Laodicea. We know from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the youth of either sex were prevailed on to take their seats in those splendid structures; that solid and serious felicity which the gospel imparts would soon be expelled, amidst such tumultuous assemblies.

Religious Intelligence.

From the New-York Observer.

THE BIBLE IN SYRIA.

In the Missionary Herald for October, is a copy of an order issued some time since by the Maronite patriarch against the circulation of the scriptures, forbidding any ecclesiastic or layman to possess, or read, or receive any copy or copies of these books, or to associate with the missionaries, under penalty, in the former case, of removal from office, and in the latter of excommunication. A sketch of the reply made by the missionaries is also given; in which they describe the efforts making by the bible societies of Europe and America for the distribution of the sacred volume; state that the copies which they circulate, are according to the edition printed at Rome in 1671, and therefore cannot be rejected by Catholics, unless they would prohibit the distribution of the scriptures altogether;—quote from the early fathers, to show that the apocryphal books were not received by them as canonical; and from the decrees of the council of Trent, which denounces severe penalties against all who shall possess, or sell, or read the scriptures without a license in writing from the priest, &c. &c. In a letter accompanying these documents, Mr. Bird thus writes to the Corresponding Secretary:—

"The reply has opened the eyes of numbers, and excited the rage and opposition perhaps of more; but if a spirit of enquiry is stirred up by it, we shall expect some good result. Many question whether the fathers ever wrote such things as we have stated, and above all, whether the council of Trent ever enacted such laws. We think the people generally are in opposition, in sentiment at least, to the prohibition of the Patriarch, which forbids their receiving the scriptures, *although according to the edition of Rome*. They cannot see why truth should not remain truth, although coming from heretics."

EAST INDIES.

The London Evangelical Magazine contains Messrs. Tyerman and Bennet's account of their return from the upper provinces, through Benares, Gazypoor, Dinapoor, Dijah, Berhampore, &c. to Calcutta. The following are their reflections, grounded on their own personal observation:—

Favourable Change & Prospects in Bengal.

Our faith respecting the conversion of the Hindoos, has been much increased by what we have seen both in Bengal and in the upper provinces, and from the concurrent testimony of wise and observing men, who describe the great difference there is between the state of things now and what it was some years ago, both among the rich and poor Hindoos, and among the Brahmins, many of whom begin to be ashamed of the gross impositions they so long practised, and of the oppressions which by proscription, they have inflicted on the inferior castes. The reverential regard, reaching to actual adoration, with which these inferior castes treated Brahmins, is very much lessened. We think we see the fetters of caste very much weakened; and we do cheerfully hope that the whole series of the links of this cruel chain will be forever broken, under the commendable moderation and prudence of our enlightened government, and especially the blessing of God on the efforts of prudent christian members and missionaries, who, while they preach the gospel, very widely and faithfully exhibit a scriptural temper and conduct towards each other, towards the European inhabitants, and towards the heathen population; and who are zealously engaged in superintending the education of the young of both sexes, in writing, printing, and distributing useful books, especially the scriptures, to so very great an extent.

The effects which have been already produced on the native population, by the introduction of an increased number of wise and good missionaries, and members of religion not being missionaries, have already been great, directly, in various parts of India; not less so indirectly, by having effected so manifest a moral improvement in the resident British population in these parts. This change is so great and so valuable, that no reflecting person can help seeing it, and no benevolent person can help rejoicing in it. The decencies of social life are decorously observed; the day of God is distinguished; the places of religious worship, in and out of the establishment, are well filled; institutions and ministers of religion are reverenced; and many pious families in the different ranks of society among the British offer their daily thanks to God, and pray that his kingdom may come and spread until it shall cover the whole earth! Thus has the influence of the gospel obviated several of the more plausible objections which the heathens made to the reception of Christianity.

Bellary.—Notices furnished by Rev. W. Hands, under date of March 15, 1826:—

Two more Hindoos I hope soon to baptise; one a merchant, who has for long time attended our Canarese preaching, and whose sincerity and genuine piety have been severely tried by the persecution which he has undergone. He would have been baptised before this, but is anxious that his wife and children should be baptised with him. His wife has greatly opposed him; but now appears more inclined to cast in her lot with him, and is beginning to feel the virulence of those who hate the gospel. A few days ago, when going to the public well with her water-pot, several of her female neighbours set upon her with great fury, broke her pot, and drove her from the well, declaring she should no longer have water from thence. The poor man feels much; but is comforted by the gospel, and bears his trials with a christian spirit. As he has had a pretty good education, and is desirous of being useful to his poor countrymen, we have for some months past, taken him into the employ of the mission.

The other person is a Gooroo of the silversmith caste, of some eminence, who has, in various parts of the country, many disciples. He has been much at the mission-house, for the purpose of receiving instruction. He declares himself to be fully determined to take upon him the yoke and cross of Christ.

WESTERN ASIA.

Should Turkey become involved in a war with England, France, and Russia, as she will if she refuses the terms presented by those powers for the pacification of Greece, it is to be feared that new dangers will await our missionaries who are located in her dominions. Such has been the success of the brethren at Beyroot, that the priests have become indignant and alarmed; and, as there is reason to suspect, only want a fit opportunity to accomplish their destruction.

By the last information from the Mediterranean, the prospect of war seems to be diminished. But in either event, the hearts of men, even the most malignant, are in the hands of God, and if he please, their wrath shall be made to praise him.—*N. Y. Obs.*

From the New-York Observer.

ANDOVER THEOLOG. SEMINARY.

By a general catalogue of this institution, just published, it appears that since its foundation in 1807, four hundred and twenty-two individuals, graduates of sixteen colleges and universities, have completed the prescribed course; 277 of the number since 1815. Of the whole number, 42 have deceased, and 380 survive. In the two remaining classes are 83.

A large proportion of those who have left the institution, are now settled as pastors in different parts of our country; two are presidents of colleges; 13 are professors in literary institutions; 25 have gone forth as missionaries to foreign lands; 27 as missionaries, principally among the American Indians; three are editors of religious publications; three are preceptors of academies: one is principal of the deaf and dumb asylum at Hartford; nine are agents or secretaries of benevolent societies, &c &c.

Of the whole number, 140 received their literary education at Yale College, 38 at Dartmouth, 80 at Middlebury, 57 at Williams, 29 at Harvard, 37 at Brown, 21 at Bowdoin, 18 at Hamilton, 16 at Union, 15 at Amherst, 8 at Nassau Hall, 5 at Vermont University, 1 at Jefferson College, 1 at Ohio University, 1 at Glasgow University, 1 at the University of Upsala, Sweden, and 18 have not been connected with any College.

PLAN OF A PERMANENT FUND,

For the Missionary Society of the Reformed Dutch Church.

At the last meeting of the Board of Managers, in September 17th ult. an active and liberal member of the Board laid on the table a plan to form by the 1st of January next, a permanent fund of $10,000. He offered to pay down $500, on condition that other *nineteen* individuals, in our city or in the country, should unite with him, in *whole*, or in *shares* of $500; or he would be the *fortieth* to pay $250, if *thirty-nine* others, or *thirty-nine other shares*, would be made up to form a permanent fund. And the interest of this sum will be appropriated for ever to send the gospel to the heathen abroad, or among the Indians of our country. If the Board choose, they can select an individual or individuals, already engaged in missionary services, and support them in whole, or in part. This is only thrown out, in the mean time, to draw the attention of our friends. A committee of active and zealous members of the Board has been appointed to secure subscriptions, and the thing, we are confident, will be accomplished by Jan. 1st, 1828.—*Mag. Ref. D. Ch.*

Hawaiian Tracts.—The committee of the American Tract Society are now printing an edition of *Our Lord's Sermon on the Mount*, in the Hawaiian language, for circulation by the American missionaries at the Sandwich islands. Two other tracts in the same language are ready for the press, and will be printed as soon as means are furnished for the specific object of supplying the destitute in those islands. Editions of 20,000 copies of each tract are earnestly desired by the missionaries; as the whole amount of paper and books on the islands bears no proportion to the wants of the people. The expense of issuing the three editions, will be about *three hundred dollars;* of which only fifty dollars have yet been received by the society. Those who would wish to aid in sending some portion of the word of life to those once deluded pagans, in their own language, are thus presented with a very delightful opportunity. Aid for this object will be the more valuable, the more promptly it is given.

Vermont domestic Missions.—The annual report has been published. The Chronicle says: "Assistance has been rendered by the society, during the last year, to twenty-three churches, situated in as many different towns; by which they have been enabled to enjoy, in most instances, the appointed ordinances of our religion throughout the year. The itinerant missionary labour performed under the direction of the society during the same period, amounted to 144 weeks. This has been done at an expense of only about $1,250."

Respecting the collections of money, the Chronicle says—"More than *one third* of the income of the society was received from Windsor county, and more than *one fourth* from Rutland county. There are *eleven* counties in the state, from *all* which (deducting what was given in a single town) there was not so much received as from Rutland county. Rutland county furnished most of the surplus funds; and every county except Rutland and Addison, received more than it paid into the treasury."

Gratitude.—A donor to the treasury of the American Board, thus writes—"I send you enclosed, *fifteen dollars*, as a thank-offering to God, for his kind and merciful providence, in discovering to me that a fire, by carelessness, had kindled in my barn, and just at the momentwhen human aid could have been of any avail, by which the barn with all its contents of hay and grain was saved from destruction. Also, I send you $7,50, being the avails of ten bushels of rye, devoted at the time of sowing—it happening to be just one tenth part of the crop." A. B.

Tolland county, Conn.—The consociation met at Ellington, September 26th. From the report it appears, that during the last year, there has been a pleasant and considerably extensive revival of religion in Ellington, and some special attention in a few other places. But whilst stupidity, to a great degree, prevails at present in the churches, the societies are generally harmonious. Sabbath Schools and Bible Classes are flourishing; religious charities have not diminished; and the cause of temperance appears to be gaining ground.

Resolutions passed in favor of the promotion of temperance, and of the formation of a Connecticut Peace Society.

Rapid Growth.—The postmaster of Canton, Illinois, writes to the editor of the Western Luminary, that ten religious newspapers come to his office. He adds—We have a Sabbath school, a Bible and a Tract Society, and have received 10,000 pages of tracts, which we purchased of the American Tract Society. Four years ago, there was not a family in Canton, nor nearer to it than twelve miles.

From the Recorder & Telegraph.

Cambridge College.—It is worthy of remark, that not one of all the redoubtable defenders of the Hollis Professor has expressed so much as a *doubt* but the Professor is *really* a Universalist. The Christian Register, just as I supposed it would do, utterly declines denying the charge, "with any thing like authority." The editor seems very willing to deny the charge, if calling upon me to substantiate is a denial; and this is as far as his courage will sustain him. Until the charge is fairly denied, why should I bring my proofs? Passing strange it is, that there should be so much mystery thrown around the sentiments of a theologioal professor of the Unitarian school; and that too, relative to a most important doctrine! HOLLIS.

Kennebec Conference.—This body held its fifth annual meeting at Farmington, Sept. 12 and 13. Twelve churches, out of 15, were represented. The 15 churches contain nine hundred and seventy-six members. During the past year 31 have been added, and 40 removed, so that on the whole there is a decrease of numbers. The churches in Weld and Hallowell have become destitute of pastors. The report says with deep lamentation, "Nothing like a revival of religion has been witnessed in any of our churches."

Testimony in favour of Missions.—"It is impossible that he who loves the Lord Jesus Christ in sincerity and in truth, should be indifferent to the cause of christian missions. This is no test of man's adopting. This commandment, saith St. John, have we from God, that *he who loveth him, love his brother also. Insomuch as ye did it not to one of the least of these*, says Jesus Christ, *ye did it not to me.—Episc. Watchman.*

"Beware of Wolves" without "Clothing." A friend lately from the country informs us, that unitarian tracts are pretty freely distributed in some places; and where it is supposed that one would be uuwelcome with an open declaration of its origin and character, it is sometimes *divested of its cover*, and presented in that form. The publications of the American Tract Society, which are neither controversial nor sectarian, may be readily known by their covers and title pages also.—*Rec. & Tel.*

Philadelphia Bible Society.—The Philadelphia Bible Society have fixed the period for supplying every destitute family in Pennsylvania with the bible, at three years.

Bibles in New-Jersey.—The Bible Society of Warren county, N. J. have resolved that every family within their limits shall be supplied with the bible on or before *the first of January next.*

Missions in Albany, N. Y.—Rev. Mr. Bacon, in the employ of the Young Men's Missionary Society of that city, in his report says:—

"During the four weeks which have elapsed since my last report, I have visited the gaol once, and the almshouse once; attended two funerals and five prayer-meetings; preached 11 discourses; made eight visits to Sabbath schools, and 17 to sick persons, 28 to sloops and boats; distributing 2000 pages of tracts among them; and 289 other religious visits."

Albany Sunday School.—At the anniversary of this institution, lately celebrated in Albany, 1200 children belonging to the school in that city, were present.

Progress of Methodists.—The number of Methodists reported at the several conferences of the United States and Canada, the present year, amounts to 381,997 church members, who are instructed by 1576 travelling preachers. The increase this year over the last year's returns, is 21,497 members, and 170 preachers. Their increase in England, the same time, was 7993.

A good Precedent.—The militia company in Nottingham West, N. H. at a late company training, retired for an hour into the meeting house, where an address was delivered on the state of the enslaved Africans; after which a contribution was taken, and the company unanimously resolved itself into an auxiliary to the N. H. Colonization Society.

The sermon of the Rev. Mr. Clare, on the "*Evil consequences of attending the Races,*" was offered for sale at the last Cheltenhan races, and 3500 copies were sold, and a new edition demanded.—*London paper.*

Revivals.

Most of the papers are still silent on the subject of revivals—nearly so, the baptist and methodist publications excepted. But why are our eastern congregational papers silent, when it is reported that so many towns in Connecticut are now favoured with revivals? Is there not something wrong is this? The reports must be true or false. If the latter, they should be contradicted; if the former, they should be *duly* noticed.

Beach-Island, S. C.—Rev. N. Hoyt writes to the editor of the Charleston Observer, by special request, to give some account of the revival in Beach-island. The society had been small. Formerly, the family altar appears to have been erected only in *two* houses. The number of hopeful conversions is nearly forty, among whom about half are heads of families. The Sunday school has been peculiarly blessed. Two superintendents, 13 or 14 teachers and five scholars are among the subjects of the work. Tracts had been useful. There are still some inquirers. The second Sabbath in August was rendered peculiarly solemn, by the organisation of a presbyterian church. There were then associated 28 individuals, not one of whom had ever before made public profession of religion. A ruling elder was then chosen to preside over the little church.

The communion was the first ever witnessed in that house; and the interest of the scene was deep and salutary. The subjects of the work had been chiefly among the ordinary attendants upon the ministrations of the gospel; but the preacher had been stirred up, it would seeem, to an unusual degree of faithfulness. After speaking of the first organisation of a Sabbath school in March last, which was attended with happy results, the writer says:—

"At this time there was an interesting revival of religion in Augusta, and I several times visited and preached in that city. By my visits and labours there, my feelings were very much awakened in reference to the spiritual condition of my own people. My own responsibility, the worth of immortal souls, the danger of impenitent sinners, the shortness of time, all bore with weight upon my mind, till my spirit had no rest. "Son of man, I have made thee a watchman," &c. sounded in my ears by night and by day. I will not attempt to describe the feelings which I then experienced; but will simply say, that though it has been my happy lot to labour in several revivals of religion, yet my mind was never before so solemnly impressed in view of my own ministerial responsibility, and of the infinitely perilous condition of the unconverted. Being made to feel thus deeply—seeing, as I thought I did clearly, that there was but a very thin partition between the sinner and endless despair, it may be readily supposed that I warned, exhorted and entreated my people both in public and in private, in the most plain and earnest manner, to arouse from their long continued and threatening slumbers. It was soon evident that He who had made the writer feel so much for the people, began to make some of the people feel for themselves. There were some signs of life; a little stir, a tremulous motion among the "dry bones." "For this, I thanked God, and took courage." Meetings were appointed at private houses, which soon became crowded and overwhelmingly solemn. Our assemblies upon the Sabbath became much larger, and a visible, a deep-toned solemnity reigned through the house. Numbers were brought to believe and realise for the first time in life, that they were lost sinners, exposed to the wrath of an offended God. Their former delusive dreams of heaven vanished "like the morning cloud and the early dew," as they awoke from their long deep sleep of stupidity and unbelief. Their convictions were remarkably pungent; but in general, their distress did not continue as long, as in several other revivals which I have witnessed."

Georgia.—The Alabama Herald says:—"It seems that true and vital piety is rapidly gaining ground in different parts of the state of Georgia. The Presbytery of Hopewell recently convened at Decatur, the shire town of De Kalb county, where at least 2000 persons attended. Betwixt 15 and 20 were added to the church on a public profession of their faith, and upwards of fifty more left the meeting under soul distress."

WESTERN RECORDER.

UTICA: TUESDAY, October 30, 1827.

Second Annual Report of the Western Sunday School Union.—The publication of this report has been delayed, through the illness of the Corresponding Secretary. It now appears in a pamphlet form, intended for general circulation; and as most of our readers have also access to the Western S. S. Visitant, a very brief abstract of the report must suffice for our own columns.

The Union now embraces twelve county auxiliaries, within the limits of fourteen counties, bounded by Seneca-lake on the west, Lake-Ontario on the north, Pennsylvania on the south, and including Herkimer county on the east.—Two of the fourteen counties thus included are directly auxiliary to the national institution.

Farther west is the Genesee Union, extending to Lake-Erie, and embracing thirteen counties.

A brief tract on the management of Sunday schools, issued under the patronage of the Western S. S. Union, has passed through the third edition; and the Juvenile Psalmody has passed to a second edition. The plan of rewards has been generally superseded by that of libraries, with good effect; the lessons have been limited in quantity, so that the same might be recited by the whole school; winter schools have increased in number; the depository contains a constant supply of books, &c.; a printing-press has been established, and about 3000 copies of the Juvenile Magazine and 900 of the Sunday School Visitant are now circulated monthly.—The Directors have been desirous of procuring in some way, a cheap expositor of the scriptures for the use of Sunday schools; and are happy to state, that the assistant in the department of biblical literature in the Princeton Seminary, is now preparing a volume of biblical antiquities; and that a gentleman of the Andover Seminary is also compiling a dictionary of proper names, and a brief commentary on the historical books of the New Testament; which publications it may be supposed will answer the desired purpose.

At the annual meeting, the subject of bible classes was freely discussed; as also the propriety of employing a general agent for the Union.

The Sunday school missionaries have travelled a very great portion of the prescribed territory of the Union; and an efficient plan has been devised for their continual support.

"Our numbers (says the report) have increased to five hundred schools, three thousand five hundred teachers, and thirty-one thousand scholars; and great preparations have been made for much more extensive and effective operations during the coming year. The fourteen counties of our connexion contain a population of nearly half a million, of which about one hundred and fifteen thousand are fit subjects for the Sunday school. Eighty-four thousand children, therefore, remain still to be gathered into our fold."

The number of hopeful instances of conversion, during the year past, is less than that which was mentioned in the last report; and some individuals embraced in the latter seem not to have given evidence of genuine conversion. Yet the lives of great numbers have testified to the genuineness of the work; and the number of hopeful instances reported this year, embracing teachers and scholars, is supposed to be about 300.

Such have been the operations of the Union, and such the blessed results of these operations. Who would not think it an honour to engage heartily in the cause!

Can two walk together, except they be agreed? Our readers will recollect that we noticed a sermon of Rev. Mr. Finney, founded on this text, a few months ago, as well as what we afterwards said, in the spirit of christian charity, respecting the strictures of Rev. Mr. Nettleton on the sermon. The Troy Review, of the 11th inst. contains a long, dispassionate, and, on the whole, candid reply to Mr. N.'s remarks, furnished by an eastern clergyman. The points embraced in the discussion are perhaps somewhat too numerous for ordinary readers; yet we hope that all the papers which gave place to Mr. N.'s remarks, will as an act of justice copy the reply; so that it may more distinctly be seen, that the matters of difference between these two interesting men originated, so far as the sermon is concerned, in a misapprehension of Mr. F.'s meaning. By the by—our correspondent Eliphaz seems to have fallen upon the principal thought contained in that sermon, though he hat presented it somewhat in a new train of argument. See last week's Recorder.

Philo.—It will be seen that our old friend Philo has furnished some very spirited remarks to-day, on the character and tendency of theatres, circuses, and the whole fraternity of strolling itinerants, which infest society and corrupt the morals of the age. There can be no danger of undue severity on such a subject as this.

Institution for the Deaf and Dumb.—The corner stone of an edifice for the use of this institution, was laid in the city of New-York, on the 19th inst. by the Secretary of State, assisted by Dr. Mitchell. The site of the edifice is on the middle road, above the botanic garden; and the building is to be 110 by 60 feet, and three stories high above the basement. The Legislature, at its last session, appropriated $10,000 towards erecting it.

PROCLAMATION,

By DeWitt Clinton, *Governor of the State of New-York.*

Whereas the recommendation of a particular day for the offering up to Almighty God, of public and united thanks for his manifold blessings, interferes in no wise with religious freedom, and is the most direct and proper means of uniting individual thanksgiving in one social expression of the public gratitude: And whereas the people of this state have been greatly distinguished by the gracious dispensations of Divine Providence, having experienced for a long time the blessings of liberty, plenty and peace, the benefits of great internal improvements, of prosperous seminaries of education, and of a general state of health, an abundance of the fruits of the earth, and an augmenting diffusion of the lights of religion and knowledge: Now, therefore, I have judged it my incumbent duty, to recommend to the good people of this state, the observance of *Wednesday, the twelfth day of December next*, as a day of prayer and thanksgiving; and I do so, in the earnest hope and in the confident expectation, that all, except such as may be withheld by scruples of conscience, will on that day assemble in their respective places of worship, and present the sublime spectacle of a whole people offering the homage of devout and grateful hearts to that great and good Being, from whose bounty we derive all that we enjoy.

In witness whereof, I have hereunto subscribed my name, and affixed the privy seal, (L. S.) at the city of Albany, this 23d day of October, Anno Domini, 1827.

DE WITT CLINTON.

The General Assembly of the Presbyterian Church in the United States, have set apart the *second Thursday in November next*, as a day of thanksgiving, humiliation and prayer, to be observed in all the churches under their care; and they earnestly request the churches to sanctify said day unto the Lord.

Thursday the 29th of November, is appointed as a day of public thanksgiving and prayer, in the states of Massachusetts and Connecticut.

AUBURN THEOLOGICAL SEMINARY.

The following communication, it seems, was prepared immediately after the anniversary of the Seminary; but it was not handed to us for publication, till within a few days. We are happy to give it an insertion even at this late period:—

Mr. Hastings—The anniversary of the Auburn Theological Seminary took place on the 15th inst. The Boards of Commissioners and Trustees met on Tuesday the 14th, at which time the examination of the students commenced, and was continued through Tuesday and a part of Wednesday. This examination was rendered highly interesting and useful to all who attended. An unusual number of literary and professional gentlemen were present, and but one impression was left upon the minds of all. The importance of this institution to the section of country in which it is located, and to the church at large, is more and more felt; and we are now fully assured, that the advantages of gaining qualifications for the ministry are rapidly increasing, and already sufficient to excite the attention of those who are looking forward to that profession. As it has already met the affections, and thrown itself upon the patronage of the christian public, we doubt not, that as it becomes more and more worthy of interest and support, it will continue to receive the fervent prayers and still more liberal patronage of its friends and benefactors.

The three departments of Christian Theology, Ecclesiastical History, and Biblical Criticism, are now filled, we believe, to the entire satisfaction of all who are interested in the prosperity of the institution; and arrangements were made by the Commissioners, to fill the vacancy in the professorship of Sacred Rheteric, and also to increase the library, which is already respectable, though not sufficiently extensive to meet the wants of the students, as their numbers increase.

Of the public exercises, we can speak in terms of almost unqualified approbation. To the safety and success of theological investigation, we have always felt that it was important, on one hand, to guard against too great freedom of speculation, and disregard of pious and long established authority; and on the other, against any thing like an exclusive reference and attachment to any *one system*, except the bible, however perfect it may be. We should judge from the examination, that the evils of these extremes had been industriously avoided: And we cannot but hope, that theological investigation, under the prescribed rules of the best authorities, will be continually adding to the stores of sacred science; and that while the ministry shall lose nothing of its spirituality and zeal, it may become more skilful in the wisdom of God, and elevated in its literary and scientific character. Nothing tends more directly to enlighten and reform the community, than a learned and a pious ministry. Hence a well regulated theological institution cannot but commend itself to the affectionate support of the friends of society.

On Tuesday evening, the exercises of the students were as follows:—

1. An address before the Anabathron Society, on the eloquence of the pulpit, by Mr. Furman.
2. An address before the Theological Society, on the proper mode of conducting theological discussion, by Mr. Mead.
3. An address before the Society of Inquiry, respecting missions—The millennium, by Mr. Tappan.

On Wednesday afternoon:—

1. Dissertation on the sabbath, by Mr. Campbell.
2. Dissertation on the ministry of John, by Mr. Campfield.
3. Dissertation on the conflicting opinions of Deists, by Mr. Maynard.
4. Dissertation on the character of Christ, as a proof of christianity, by Mr. Steele.
5. Dissertation on the importance of the science of interpretation, by Mr. Miller.
6. Dissertation on the union of science with piety, by Mr. Kilpatrick.
7. Dissertation on the spiritual qualifications of a gospel minister, by Mr. Tappan.

These exercises exhibited an unusual degree of investigation, and in style and delivery were creditable to the young gentlemen, who, as they go forth into the churches, we trust, will not forget their obligations to the christian public, and that all their acquirements are valuable, only, as they subserve the interests of true religion and of vital godliness among men.

I am your's, &c. E.

September, 1827.

Job, on the Duties of Clergymen, was not furnished in season for this week.

Several communications are still on file, which were properly entitled to an early insertion; but our columns of late have been unusually occupied.

Political.

Legislature.—We observe nothing worthy of notice, in the proceedings of the Legislature, during the last week. They are still employed upon the first division of their labours.

FOREIGN.

London dates to the 12th of September, and Paris papers to the 15th, were received by the arrival of the Cadmus at New-York, on Tuesday last.

Turkey and Greece.—The dates from Constantinople are to the 22d of August. At that time the ultimatum of the powers had been presented to the Porte eight days, and only five days more were allowed for deliberation; the original period of one month having been considered too long, and reduced one half. The ambassadors of England, France and Russia, presented it together; and the Reis Effendi, after enquiring of the dragomans what were its contents, and receiving no satisfaction, laid it aside. The European papers very naturally give many different conjectures on the subject, and publish all the rumours they hear. It is said that Mr. Stratford Canning urged the Austrian internuncio to advise the Divan to accept the propositions, but that he refused. Also, that the Prussian minister made some representations to the Reis Effendi, which were ineffectual. The limited time will expire on the 31st of August.

In the mean time, the three powers are assembling their squadrons in the Archipelago; the best evidence we have seen to prove that they adhere to their resolution of doing something for Greece and humanity. A pretty strong force was already collected in the Grecian waters; and their rendezvous appears to have been appointed in the ports of the Peloponnesus, or its immediate vicinity.

Lord Cochrane has taken a Turkish sloop of war, (we believe it is a new prize), and one other vessel. It is said that he has been unable to organise the Greek squadrons, and is obliged to depend on his own forces.

It is asserted in an English paper of September 10th, that the Courts of Great-Britain, France and Russia are in favour of the Count Capo d'Istria's accepting the government of Greece.

The French ships of war Trident, Breslau, Provence and Scipion, have left Algiers for Milo; and the whole squadron was to be there as early as the 25th of August. The English squadron was already in those waters; and the Russian had been seen passing the strait. It was presumed that they would all be ready to act in concert by the 1st of September.

Spain.—The insurrections in the north of Spain have assumed so formidable an aspect, that even the cabinet of Madrid has at length awakened from its trance, and sent an army of 18,000 men against the revolters.

DOMESTIC.

More Mystery relative to Morgan.—A man calling himself Roswell H. Hill, who has resided the last two or three months in the town of Alben, in Erie county, has avowed himself to be the murderer of Morgan, and has in consequence thereof been committed to jail in Buffalo. The following remarks upon his confession, with the confession itself, are from the last Buffalo Journal:—

"The following is the "confession" of the person now in our jail for the murder of Morgan. It is proper that the public should be informed of all the different stories in circulation, and all the facts—which is our apology for publishing this document. The account which Hill gives of himself is contradictory; and the details of the murder are inconsistent with the appearance of the body found at the mouth of Oak-Orchard creek. Hill has said, in conversation with gentlemen on this subject, that *he* cut Morgan's throat, and that the body was severed quite in two before it was thrown into the Niagara—that he was assisted by three other persons. one of whom, Alonzo Keith, was caught in the ropes fastened to the body, and drawn in to the river & drowned. He also states that Morgan had no coat on when killed. These are parts of his story. In his confession, he carefully avoids all mention of names, and gives no particulars. He has, in conversation, given one or two names of persons concerned in the first stages of the transaction. On the whole, no doubt remains upon our minds of his being an impostor; but we can devise no satisfactory reason for his strange conduct. The whole is a mystery that time only can unravel. It is barely possible, that he thinks the reward of $2000 within his reach, and that a pardon awaits him, under the Governor's proclamation. He will be removed, we understand, to Niagara county, to be disposed of as circumstances shall demand.

"*To the Citizens of Erie County.*—I, R. H. Hill, of said county, did on Tuesday last, of my own free and voluntary will, come forward and confess the crime of murdering a man that I supposed by information was William Morgan. On examination, I plead guilty. I was examined before Esq. Case and Bivins, and by them taken to this place on Monday following, and a cross examination took place, and I was committed to the gaol of said county for further examination. Several gentlemen have called and questioned me, and it was not my wish or intention to criminate any one but myself. For that reason, I have answered the questions, some correctly and some I have not. You dispute the truth of my assertions in respect to the horrid deed I have committed. I wish to be punished by the laws of God and my country, which I have broken, and atone for the crime I have done. I am not alone in the horrid transaction. The stings of a guilty conscience, a hand stained with the innocent blood of one that I saw only once, has stared me in the face continually. My confederates and I did take the most solemn oaths that we would not betray each other, and, in case that one of us should be arrested, suffer the penalty of the law in silence. Such is my situation, and for pity's sake spare me the thoughts of breaking the oaths at present. I wish not to be examined any more, until it is at a higher court, where I shall plead guilty, and shall expect to die the ignominious death of the gallows for my bloody deeds; and may the Lord have mercy on my soul. Such will be my dying words—farewell. The prospect that is before me is dark and gloomy, when I consider how short is the time ere I be summoned to the tribunal of a just and an angry God. Pity the unhappy and miserable sinner, R. H. Hill, who begs your forgiveness in the arms of death. Take warning in me, and shun the paths of vice and sorrow, and remember the Creator in the days of thy youth. I should suppose that those who came as I have done, & confessed the crime of murder, would need no more evidence than his own confession. But I have come to satisfy that law which I have broken. When I left York, [Livingston county], I was accompanied all the first travelling through a country unknown to me, and in the night, and not making any inquiries, stopping once in a while, and not leaving the carriage—during the night taking in sometimes a person whom I knew not, and others getting out, I could not give a correct account of the country. In my cross examinations, I have endeavoured not to give correct answers, so as to not betray others who were my associates. When I have had my trial, I will then declare, as I should think it my duty. But at the present, I wish to remain as I am. The gentleman who has called and questioned me will judge of this, and think what can be my object but to satisfy the law and gospel. As to any thing more, I wish to have it postponed until I have my trial in the county to which it belongs. To the civil officers of Erie county." R. H. HILL.

"*Buffalo, Oct. 17th, 1827.*"

The remains of William Morgan—for such it seems to be generally believed at the west, was the body lately found on the shore of Lake-Ontario—were taken to Batavia, and interred on the 18th inst. A large concourse of people attended the funeral.

Strange Decision.—The court of errors have decided, by the casting *vote* of the Lieut. Governor, that the Lamberts and Mowatts, who were sometime since convicted of a conspiracy to defraud certain monied institutions in the city of New-York, were illegally convicted, as the offence charged in the indictment is not a crime! They have been accordingly discharged from the penitentiary. Jacob Barker, and the others indicted with him for the same offence, will also escape under this decision. How long must it remain a reproach to our criminal system, that while little rogues usually suffer, great offenders almost uniformly escape punishment?

Red Jacket.—A council of delegates from the Six Nations, has been held at the upper council house of the Seneca nation, the object of which was to reinstate Red Jacket as a chief. After examining the charges against him, they were declared false, and he was, so far as their power extended, re-invested with the powers of chief. Those engaged in these proceedings, we believe, belong to what is called the pagan party. The chiefs who deposed Red Jacket, embrace most of the respectability and talents of the Seneca nation. The disunion among this people, will no doubt hasten their extinguishment as a tribe.—*Buff. Emp.* Perhaps not.—*Ed. Rec.*

A Newport paper says, that the salt works on the shores of Buzzard's bay have been extended within the last year: and it is supposed that they are capable of making, annually, not less than 450,000 bushels of salt. The proprietors intend to petition to Congress for further protection.

A periodical, under the title of "Southern Review," is about to make its appearance in Charleston, South-Carolina.

DEATHS.

In this village, on Thursday morning last, Mrs. *Jerusha H. Burge*, wife of Rev. Caleb Burge, aged 35.

On the 18th inst. Mrs. *Sarah Davis*, aged 58.

Alonzo, son of Mr. Laws, aged 3 years.

On the 22d inst. Miss *Huldah Coon*, aged 24.

In Whitesborough, on Thursday morning last, very suddenly, the Hon. *Thomas R. Gold*, aged 64. Mr. Gold removed from Connecticut, and settled in Whitesborough, in the year 1791, and was for many years a distinguished member of the bar of this county. In 1796, he was elected a member of the Senate of this state; in which station his talents and attention to the public interests gave him a commanding influence. The earliest improvements in the laws relating to our civil institutions, which were required by the character and habits of a new and rapidly increasing population, originated with him; and they were effected at a period when any innovation upon the existing customs and usages, was viewed with extreme jealousy by a large majority of his associates in that branch of the Legislature. The last years of his life were spent in retirement, or in attending to his private concerns. The state of his health, which had been for some time declining, and the frequent attacks of the disease with which he was afflicted, had led his friends to anticipate that his death would be sudden. The event proved their apprehensions to have been too well founded; for he was found lifeless in his bed.

In Lockport, on the 20th instant, Mr. *Enos Boughton*, aged 78, formerly of Victor, Ontario county, and the first settler west of Oneida.

In Charleston, S. C. Rev. *T. C. Henry*, D. D. pastor of the 2d presbyterian church in that city, after an illness of about ninety hours. The deceased was first brought to a saving knowledge of the Redeemer in the 22d year of his age, while a member of Middlebury College, Vermont, and classmate of the lamented Parsons and Fisk. He was a decided and active Christian. His views were soon directed towards the christian ministry. He graduated in 1814; studied theology at Princeton seminary, and afterwards settled at C. His labours were highly methodical. He had his regular hours for rising, for study, for parochial visitation, and for rest. "His visit to Europe last year, (says the Charleston Observer), gained him many interesting and valuable friends in that section of the world; and his fidelity to the cause of his Master accompanied him there. No less than nine individuals, some of whom are persons of very considerable distinction in England, have acknowledged him to be their spiritual father. How many more he was enabled to lead to Christ may not be known until the great day of account. Where he statedly broke the bread of life, his ministry was signally known. He gathered around him a most affectionate flock, and was the happy instrument of bringing many to the knowledge of the truth. At the commencement of his disease, and for the three following days, hopes were indulged that he would recover. But when it became very probable that his days were drawing rapidly to their termination, his friends considered it a duty to themselves and to him, to let him know the exact state of his case. It was unexpected information, yet he received it with the utmost composure; and for 12 or 14 hours he continued to manifest, in every expression that he uttered, his entire resignation to the will of God—a confident hope of acceptance through Christ, and the serene and cheerful consolations of the gospel. He then fell asleep in Jesus, at the early age of 37 years and 13 days."

Hamilton College.

The Corporation of Hamilton College are informed, agreeably to the provisions of the charter, that a meeting of their body will be holden in Clinton, on Thursday the 15th of November next, at 10 o'clock, A. M. for the purpose of electing a Professor of Mathematics and Natural Philosophy, and transacting other business in relation to the Seminary, if desirable. As the object of the meeting is highly important, the attendance of the members is earnestly requested.

ASAHEL S. NORTON,
Senior Trustee residing in Clinton.

Clinton, Oct. 22, 1827.

Oswego County Bible Society.

Notice is hereby given to the *Directors* of this Society, that the next meeting of the Board of Directors will be at the court-house, in Richland, on Wednesday the 7th of November next, at 1 o'clock, P. M. *Important business* is then to be transacted. All the Directors are requested to attend. By order of the Board,

D. R. DIXON, *Cor. Sec.*

Mexico, Oct. 8, 1827.

Teachers of Common Schools.

TEACHERS of Common Schools, for the Winter, may be had at the Oneida Academy, if application be made soon. A line may be addressed to either of the Teachers, giving information of the size of the school, wages, &c.

P. S.—All communications of this kind, by mail, must be post paid. *Oct.* 30, 1827.

HESELRIGGE,

OR the Death of Lady Wallace, a dramatic Poem, with other Poems, by Amica Religionis, is now in the press, and will soon be published. *Oct.* 30, 1827.

Parmele & Brayton,

No. 106, *Genesee-Street*,

HAVE constantly for sale, *Wholesale* and *Retail*, a splendid Assortment of seasonable DRY GOODS. *Utica, Oct.* 23, 1827.

Holt's Wire Thread.

PARMELE & BRAYTON, No. 106, have just received on consignment, a few cases Holt's WIRE THREAD, of a superior quality, put up in boxes, which they will sell at the New-York prices. *Oct.* 23, 1827.

Imitation Shell Combs,

A SUPERIOR article, for sale by PARMELE & BRAYTON, 106, Genesee-street.

N. B.—Cash paid for Ox Horns.

Oct. 23, 1827. 43

SALT RHEUM.

THIS inveterate disease, which has so long baffled the art of the most experienced physicians, has at length found a remedy in *La Grange's Genuine Ointment*. Few cutaneous diseases are met with more reluctance by the physician, and none in which he is so universally unsuccessful. This ointment has stood the test of experience, and justly gained an unparalleled celebrity. It immediately removes the scabs, gives a healthy action to the vessels of the skin, with its original colour and smoothness. The proprietor has in his possession, numerous recommendations from those who have been relieved by its superior efficacy, but chooses that a fair trial shall be its commentator. It has in three or four weeks cured cases of fifteen or twenty years standing, that had resisted the power of every other remedy that could be devised. It not only at once gives relief in salt rheum, but cures tinea capitas, leprosy, and all scabby eruptions peculiar to unhealthy children. There is nothing of a mercurial nature contained in it; and it may be used on infants or others under any circumstances whatever.

The above ointment is for sale by WARNER & HARVEY, Druggists, Utica.

October 30, 1827. 44

PEW CUSHIONS,

FOR the new Presbyterian Meeting-House, made to order, of the best materials and workmanship, by the Subscriber, at his Store in Broad-street, between Genesee & John streets; where a sample may be seen for a short time, which the public are respectfully invited to examine. Also, *Mattresses, Feather Beds*, and *Upholstery Work* in general.

HENRY I. BROWER.

Utica, October 15, 1827. 42w3

NEW GOODS,

At the NEW BRICK STORE, corner of Genesee and Fayette streets.

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.

October 9, 1827. 41

Hudson & Erie Line.

THE Subscribers inform their Friends and the Public, that the above Line is in full operation, running daily on the Erie canal, between Troy and Buffalo, with good accommodations for Freight or Passengers—

Resting on the Sabbath,

and by short routes and frequent changes of horses, performing the trip with as much expedition as any other line now on the canal.

Property will be received or delivered by the following persons, unless it is specially consigned:—
Hart, Herrick & Co. *New-York.*
Douglass & Dunn. *Albany.*
Allen & Chapin, *Troy & Rithester.*
James Platt & Co. *Utica.*
Curtiss & Root, *Buffalo.*

ALLEN & CHAPIN.

☞ Patrons of the *Hudson & Erie Line* will please be particular in the direction of their goods, to prevent mistakes. *Oct.* 1, 1827.

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"

No. 62, *Genesee-Street*,

Shearman & Thomson,

WHOLESALE OR RETAIL.—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns, which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

The Christian Spectator.

FOR the accommodation of Subscribers in this vicinity, Mr. Charles Hastings is authorised to receive payment for this work.—He will also furnish the work to such as wish to become subscribers. An arrangement has been made with the Editor, by which he will receive the number in bundles by the canal, at considerable less expence, it is expected, than by the usual conveyance by mail.

The terms of the work are, for single copies, $3 per year; for four copies and upwards, $2.50; for ten copies and upwards, $2.25; for twenty-five copies and upwards, $2. Payment due on or before the first of June.

Utica, Oct. 23, 1827. 43

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

MEET AGAIN.

FROM MONTGOMERY'S "PELICAN ISLAND."

Joyful words—we meet again!
Love's own language, comfort darting
Thro' the souls of friends at parting,
Life in death we meet again.

While we walk this vale of tears,
Compass'd round with care and sorrow;
Gloom to-day and storm to-morrow,
"Meet again" our bosom cheers.

Far in exile when we roam,
O'er our lost endearments weeping,
Lonely vigils silent keeping,
"Meet again" transports us home.

When the weary world is past,
Happy they, whose spirits soaring,
Vast eternity exploring,
"Meet again" in heaven at last.

CHURCH MUSIC.—*No. VII.*

"*With the spirit and with the understanding.*"

In tracing the history of the art thus far, we have seen it cultivated under the influence of vital piety. Christians were the directors and performers, if not the exclusive teachers and composers; and from all that appears to the contrary, it still continued secure from abuse or mismanagement. The fathers often speak in its praise, and describe its effects.

Justin Martyr, who flourished in 163, says, in his apology to the Emperor Antoninus Pius—"Approving ourselves grateful to God, by celebrating his praises with hymns and other solemnities."

Origen says, in reply to Celsus, who pretended that the heathen imagined themselves to be worshipping the great God, when they sang hymns to Minerva and Apollo—"We know the contrary, for we sing hymns to none but the Supreme Being and to his only Son, in the same manner as they sing to the sun, moon, stars, and all the heavenly hosts." The heathen music was then highly impassioned; and according to the testimony of this writer, the music of the true worshippers should seem to have been equally so.

Clemens Alexandrinus, alluding to the church as the "chosen mountain of the Lord," &c. says, "It is inhabited by the daughters of God, the fair lambs, who celebrate together the venerable orgies, *collecting the chosen choir.* The *singers are holy men;* their song is the *hymn of the Almighty King.* Virgins chant, angels glorify, prophets discourse, while music sweetly sounding is heard."

Philo, speaking of the nocturnal assemblies, says—"After supper their sacred songs began. When all were arisen, they selected from the rest two choirs, one of men and one of women, in order to celebrate some festival; and from each of these a person of a majestic form, and well skilled in music, was chosen to lead the band. They then chanted hymns in honour of God, composed in different measures and modulations—now singing together, and now answering each other by turns."

This kind of nocturnal performances, particularly on the eve of festivals, was encouraged by all the Greek fathers; and allusions to the practice are still found in the liturgy of the Greek church. From what has been seen in the later history of the art, we may suppose that these nocturnal performances would in time lead to degeneracy; and probably in some respects they did have an unhappy influence.

Previous to the year 312, the primitive Christians had been subject to persecution, proscription and martyrdom; and had often been driven into caves and desert places to hold their worship. But at this important period, christianity became the established religion throughout the Roman empire; and in the year following, 313, Constantine, the Emperor, built "several sumptuous churches," and dedicated them to the christian worship.

Eusebius, alluding to the rites of the church, says—"There was one common consent in chanting forth the praises of God. The performance of the service was exact; the rites of the church decent and majestic; and there was a place appointed for those who sung psalms, youths and virgins, old men and young." Here, at least, are undeniable instances of regularly formed choirs, established in the first considerable edifices ever erected for christian worship. And what was more natural than that it should have been so? Christians were commanded to sing *psalms*, as well as hymns and spiritual songs; and the psalms were wont to be performed in this very manner in the temple service.

The Ambrosian chant was established during the reign of Constantine; and St. Augustine speaks of the effect which this church music had upon him, as he entered the place of worship soon after his conversion. "The voices," he says, "flowed in at my ears; truth was distilled in my heart; and the affections of piety overflowed in sweet tears of joy."

Towards the close of this century, singing in procession began to be introduced, in imitation of a similar practice, which for a considerable time had prevailed among the heathen; and it seems probable that about this period the abuses of church music began to prevail.

We have before alluded to some of the preceding statements; but it occurred to us, that a few quotations from the fathers would not be altogether unacceptable to our readers. For these, and indeed for the principal facts contained in this historical sketch, we are chiefly indebted to the writings of the celebrated Burney, whose four quarto volumes on the history of music contain a fund of the most valuable information.

Teachers.—The season for employing teachers of psalmody is now far advanced; those who are the best qualified will be shortly engaged.

Miscellaneous.

SIMEON, THE AGED HOTTENTOT.

The Rev. John Campbell, in a work recently published in England, gives the following account of a Hottentot in South-Africa, now one hundred years old, if living, who was commonly known by the name of old Simeon. He was converted under the missionary labours of the Rev. Mr. Pacalt. When Mr. Campbell first saw him, which was before his conversion, he asked him if he knew any thing about Jesus Christ? His answer was, "I know no more about any thing than a beast!" In 1819, on his second voyage to Africa, Mr. Campbell saw the old man again. "I found him," he says, "sitting alone in the house, deaf and blind with age. When they told him who I was, he instantly embraced me with both hands, while streams of tears ran down his sable cheeks. "I have done," said he, "with the world now! I have done with the world now! I am waiting till Jesus Christ says to me, Come! I am just waiting till Jesus Christ says to me, Come!"

In his youthful days, he was the leader of every kind of iniquity. He was a great elephant and buffalo hunter, and had some wonderful escapes from the jaws of death. Once, while hunting, he fell under an elephant, who endeavoured to crush him to death; but he escaped. At another time, he was tossed into the air by a buffalo several times, and was severely bruised; the animal then fell down upon him; but he escaped with life. A few years ago, he was for some time, to appearance, dead; and was carried to his grave soon after, as is the custom in hot climates; but, while the people were in the act of throwing the earth over him, he revived, and soon entirely recovered. The second time Mr. Pacalt preached at Hooge Kraal, he went from the meeting rejoicing; and saying, that the Lord had raised him from the dead three times, that he might hear the Word of God, and believe in Jesus Christ, before he "died the fourth time."

He was baptised New Year's day, 1817, and was named Simeon. Mr. Pacalt told us that it was impossible to describe the old man's happiness on that occasion. Heavenly joy had so filled his heart and strengthened his weak frame, that he appeared as lively as a youth, although ninety years of age. He said, "Now I am willing to die. Yes, I would rather die than live, that I may go and live forever and ever with my precious Saviour. Before, I was afraid to die: Oh yes, the thoughts of it made my heart to tremble; but I did not know God and Jesus Christ then. Now, I have no desire to live any longer. I am too old to be able to do any thing here on earth, in glorifying God my Saviour, or doing good to my fellow Hottentots. I served the devil upwards of eighty years, and was ready to go to everlasting fire; but, though a black Hottentot, through infinite mercy I shall go to everlasting happiness.—Wonderful love! Wonderful grace! Astonishing mercy!"

LIBERALITY IN ENGLAND.

The R. I. Religious Messenger has the following remarks, concerning christian beneficence:—"When we look at Boston and its vicinity, what examples of christian liberality are continually exhibited. It is not that they are so much more able than others; but their minds are in the work, and their hands are open to aid. The same may be said of the Christians in England, and especially the Baptists. Their annual contributions are far beyond all that is done by the whole Baptist population in all this extensive country; notwithstanding the whole amount of this denomination in that kingdom, is but about equal to the number in the state of New-York, and is below that of New-England; although their taxes and tythes are oppressive and severe. We frequently read accounts of their public collections in *pounds*, beyond what we can obtain in *dollars*. How can this matter be explained to the credit of our country? Their rich men are by no means so numerous as ours, and their poor are far more abundant. The true explanation is, their giving men are more hearty in the work, and their forces are more generally brought into action than ours. Could we realise *one cent per week* from all our church members only, we should soon have treasuries full. But O! tell it not in Gath, but about half this amount is now collected!"

THE WIDOW AND FATHERLESS.

A "Traveller," without solicitation from any person concerned, recommends to the public, the purchase of Chapin's *Missionary Gazetteer.* He says, "If the first periodicals of our country are to be trusted, it is a work of great merit. But its worth has not secured its sale, and the several hundred copies that remain unsold, are offered at the low rate of $1 a copy. No family should be without one, and when they consider that by purchasing, they will assist to free a worthy family from embarrassment, few can refuse to do it." Our readers are aware that this valuble book was prepared by the late Rev. W. Chapin, of Woodstock, Vt. The above writer informs us, that his *widow* is left with a helpless family of *eight children*, the oldest of whom is but 14. We cheerfully concur with the writer, conscious that we recommend a work which will render great assistance to almost any reader in the perusal of missionary journals; and which of itself conveys a great mass of information.—*Rec. & Tel.*

LONGEVITY.

A highlander of the name of John Macdonald, lately expired in his son's house in the Lawnmarket, at the advanced age of 107. He was born in Glen-Tinisdale, in the isle of Sky, and like the other natives of that quarter, was bred to rural labour. Early one morning, when looking after his cattle, he was surprised at the sight of two ladies, as he thought, winding slowly round a hill, and approaching the spot where he stood. When they came up, they inquired for a well or stream, where a drink of water could be obtained. He conducted them to the "Virgin Well," an excellent spring, which was held in great reverence on account of its being the scene of some superstitious and legendary tales. When they had quenched their thirst, one of the ladies rewarded Macdonald with a shilling, the first silver coin of which he was possessed. At their own request, he escorted them to a gentleman's house at some distance, and there to his great surprise and satisfaction, he learned that the two "ladies" were Flora Macdonald and Prince Charles Stuart. This was the proudest incident in Macdonald's patriarchal life; and, when surrounded by his Celtic brethren, he used to dilate on all its relative circumstances with a sort of hereditary enthusiasm, & more than the common garrulity of age. He afterwards turned joiner, and bore a conspicuous part in the building of the first protestant church which was erected in the island of North-Uist. He came to Edinburgh 23 years ago, and continued to work at his trade till he was 97 years of age. He was a temperate, regular living man, and never paid a sixpence to a surgeon for himself, nor had an hour's sickness in the whole course of his life. His hearing was nothing impaired, and till within three weeks of his demise, without glasses, he could have threaded the finest needle with facility.—*Scotsman.*

QUAILING.

An Albany paper has the following doleful lamentation, on a subject that deeply concerns the citizens of Boston:—

"*Theatre.*—This establishment, we regret to say, closed on Saturday evening. To the manager, the lovers of the drama have been indebted largely. He certainly has spared no exertions to sustain the concern, and to treat the town with the most choice and chaste performances.

"We cannot refrain from expressing our regret, that so little disposition exists on the part of our citizens to patronise this most liberal, enlightened and advantageous of all amusements, and as well must we censure the general lack of enterprise and pride of character which permits an elegant establishment, that adorns our city, adds much to its character, and is withal a powerful inducement to the many travellers for a short sojourn with us, to fall to the ground without an effort to preserve it.

"We part with our old friend the manager, with serious regret; and when we meet again, we hope it may be in his old avocation, the conductor of a press."

From the Anti-Universalist.

A DILEMMA FOR UNIVERSALISTS.

Being in a town not far distant, I was credibly informed, that some time previous to my being there, a Universalist preached in that place. After he had done his meeting, he told the congregation that he would preach there again, if the people would signify their wish for it. After waiting some time, and no one having given him the desired call to preach for them again, an old gentleman rose in the congregation, and addressed the reverend preacher as follows: "Sir, if you have preached us the truth to-night, we do not need you; and if you have preached a lie, we do not want you."

I believe the preacher did not consider this call sufficiently pressing, and therefore did not go again. Now, let me ask, did not the old gentleman shew more wisdom than the preacher? And would it not be best to treat all universalist preachers in the same manner?

PENANCE.

The death of Stanislaus, king of Poland, was occasioned in a singular manner. Being much addicted to smoking, he generally every day finished many pipes. In knocking out the ashes, one day, he set fire to his dressing gown. As no one was near him, the flames had surrounded him, when the officers on guard, hearing his cries, ran to his assistance, and extinguished the fire.—He might have survived, but a singular circumstance accompanied the accident. He had been devout during the last years of his life, and, as a penance for his sins, had worn a girdle with points on the inside; these became heated, and being pressed into his body while the flames were extinguishing, caused a number of wounds, the discharge from which, at his period of life, proved too much for his debilitated constitution.—*Eng. paper.*

The late archbishop of Bordeaux was remarkable for his tolerance and enlightened benevolence. The following anecdote will not be read without interest.—"My Lord," said a person to him one day, "here is a poor woman come to ask charity; what do you wish to do for her?" "How old is she?" "Seventy." "Is she in great distress?" "She says so." "She must be relieved: give her twenty-five francs." "Twenty-five francs, my lord, is too much, especially as she is a Jewess." "A Jewess!" "Yes, my Lord." "Oh! that makes a great difference. Give her fifty francs, then, and thank her for coming."

A pleasing incident occurred during an examination held in a Sunday School, in or near London. The teacher, desirous of ascertaining how far the minds of the scholars had been influenced by religious instruction, asked generally, the following question: "If you had a crown of gold, what would you do with it?" One boy replied—"I would look at it:" Another—"I would sell it:" But a little girl said—"I would do with it as the angels and heavenly spirits do with their crowns—cast it at the feet of the Lord Jesus Christ."

ANECDOTE.

The Rev. Mr. Pope, whose efforts in advancing the cause of Christ in Ireland, have been attended with such astonishing success, was one evening preaching to a solemn and attentive audience, when a party of Catholics advanced with the intention of making a hostile attack. As they arrived, Mr. P. paused; his friends immediately extinguished all the lights, and called out, with the true Irish spirit, "Proceed, Mr. Pope, proceed. Only preach to us Jesus Christ, and not a hair of your head shall be touched." This account I had from a gentleman in Quebec.—*N. Y. Obs.*

A gentleman, says the Boston Courier, with whom we are well acquainted, lately gave into our hands, with liberty to publish it, a letter, of which the following is an exact transcript. It had the Boston post mark, and enclosed two dollars:—

"To either of the heirs
of
Timothy Dexter Deceased
Medford.

"I would inform the heirs of Timothy Dexter Deceased that he when living gave me in way of making change one dollar more than was my due which I knowingly kept which my conscience will not let me quietly keep and may be restored to the Lawful Owner or heir. An accusing Conscience."

I lately read the following sentence on the back of a one dollar bill, which came into my possession: "This may certify, that this is the last dollar of one month's work, which has been lost in gaming in one evening. May he or they into whose hands it falls, be more frugal in their earnings."

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1827. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

Expiration of the Time for redeeming Lands sold for *TAXES*, in 1826.

COMPTROLLER'S OFFICE,
Albany, Oct. 17, 1827.

PUBLIC notice is hereby given, That the time for redeeming the Lands sold for County Taxes, and the United States Direct Tax, and Assessments for making Roads, will expire on the 27th day of April next; and that unless the Lands sold by the Comptroller at his last sale, (in 1826), are redeemed on or before the said 27th day of April next, they will then be conveyed to the purchasers.

W. L. MARCY, *Comptroller.*

☞ Lists of such Lands in each county, as had been sold, and were not redeemed at the date of the above notice, have been transmitted to each County Treasurer, whose duty it is to publish the same in one or more papers in the county of which he is Treasurer. Those interested are referred to such lists, to ascertain if their lands have been sold, and remain unredeemed. 43w6

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827. 37tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 91f3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1827. 11tf

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c.

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis. JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica. August* 28, 1827.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.